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The "Old" and the "New."

WHEN the Old Year drew near his close, and he and I held last commune,
I said, "Old friend, it seems as tho' you lay your scepter down too soon.
'Tis but a space—ah me, how short!—since you came in with chime and song
To mount the throne of seasons as a brave young king, so fair; so strong!
I made such plans, such helpful plans, for bettering my daily life,
And doing good to others who were battling so with care and strife;
I made such high resolves, and thought, Christ helping me, I could not fail;
But, dear old dying Year, you know my failures make a sorry tale
To swell the records you will bear beyond our ken forevermore,
And when you go, the chance you gave, and opportunities, are o'er
But with the king you leave behind—the new young Year o'er us to reign,
New chances will be given me, new opportunities again.
Once more I make my new resolves, once more I hope my best to do
With whatsoever fall to me of duty all the New Year through,
May Christ forgive the failures past (the errors I cannot recall,
Nor take from you), and yet He knows that I am sorry for them all."
The clock struck twelve. The Old Year died. The New Year spoke,—
"Lo, I am here!"
Then lifted I my heart, and cried, "Lord! bless us all
Through this New Year!" —*Mary D. Brine.*

Cairo Girls' Boarding School.

By Miss Ella O. Kyle, Cairo, Egpyt.

MY DEAR Readers:—It gives me great pleasure to introduce to you sixteen young ladies, who graduated from the Cairo Girls' Boarding School last June, and whose picture forms the frontispiece of this number, and also to give a few facts in general of the class.

We have had many classes to graduate—meriting the school diploma, but this is the largest and the banner class. These sixteen girls represent six different nationalities, namely, one American, one Swiss, one Armenian, one Greek, one Italian, seven Syrians and four Egyptians; and also the following religious: Protestant, Copt, Greek and Roman Catholic. And whilst they represent so many different religions yet their religious training was *one* and most thoroughly Christian; bearing fruit in the lives of each one.

Some professed their faith in Christ and united with the Church during their stay in the school. Some still bear the name of their old religion, not having religious freedom fully, but only in name; for we know they are true believers in Christ in their hearts and He is a living, personal Saviour to them. All have been influenced for good, and the influence will last throughout all eternity. The "precious seed" has been sown by all waters and who can tell what the harvest will be?

These girls were members of the Christian Endeavor Society, which was held in the school every Wednesday afternoon, also members of the Missionary Society. And all signed the pledge at a temperance meeting that was held a few weeks before the close of the term. This taking the pledge meant a great deal to each one of them, for they were going home and would meet the temptation of drink on every side; for of recent years their innocent custom of offering sweet drinks as a beverage to their guests has been substituted with alcoholic drinks, and thousands of the young people are acquiring the habit of drink in this way. I was most pleased to learn that all who signed the pledge had kept it through the vacation, and were much helped by this solemn promise. One of the girls wrote me that having signed the pledge helped her very much to resist the temptation at one of their feasts, and when they had guests and fancy drinks were being offered, she had courage and strength to refuse.

Nine of the girls desire to teach, and those who are engaged in teaching at present are doing well and the good reports of their efficient help and work, coming from the different ones, is very gratifying, and we know that the time and labor that was spent on them was not in vain.

The day of their graduation meant a great deal to them. It was once in their lives that they could show to the public what education had done for them, and the manner in which they acquitted themselves bore testimony to the good, faithful work done for the school, thus increasing the confidence of the people in the school as an efficient agency in giving a thorough moral and Christian training, which is the greatest power of uplifting the women and girls in the East. The graduates' parents were all present and it was most interesting to see their faces beam with joy and satisfaction as their daughters delivered their essays. They felt their daughters were an honor to them, quite as much so as if they had been their sons graduating.

Our school is the only one in Cairo that has Commencement exercises for her graduates, and the friends and patrons of the school send in requests for invitations; it is such a great event. The girls are being brought forward very fast

and perhaps too rapidly considering that not all the agencies employed to civilize the people are Christian. We emphasize the fact that a Christian education is one of the most effective agencies that can be used in evangelizing and civilizing a people, and the influence of our schools is felt throughout the land. The desire for an education is rapidly increasing and the people are sending their daughters to all kinds of schools in order to obtain an education.

The wealthier class are making more demands for a superior education, and this fact brings me to mention the urgent need of the new building for the Girls' College. We are anxious to have the building ere these wealthy girls become impatient and go off to the Mohammedan and Catholic schools. We have taken in 92 boarders this term, much beyond our capacity. We re-opened school on the 5th of September with a large attendance of boarders and day girls and everything moves along prosperously.

You may be interested to know that the lot for the new building has been purchased. The plans for the buildings are about completed and we are waiting for the money to begin building. The Egyptians and other friends who have so heartily contributed towards the building are anxiously awaiting the opening of the new school. It also seems doubly urgent that we make speed, for there are no schools in all that district and we have no assurance that that will be the condition of things long. We hope and pray that great things can be done for us at the time the Semi-Centennial offerings are gathered in.

We were rejoiced to have six of our large girls unite with the church at our communion a few weeks ago. Five of them were Egyptian and one Syrian whose father belongs to the Greek Catholic church. Our hearts are cheered and encouraged when we see them one by one being brought into the Master's Kingdom.

United Presbyterianism for the Freedmen.

By Tillie E. Johnson.

TO SOME minds it is extremely doubtful whether Presbyterianism is at all attractive to the mass of negroes and whether they can or do become loyal United Presbyterians. As an evidence of this they point to the small number of negro Presbyterians, not only in the whole country, but especially in our missions where they are being educated and trained under the Freedmen's Board of the United Presbyterian church.

Now, I am quite sure this idea is an incorrect one, and is formed from a superficial glance rather than a thorough study of the situation.

In the first place, it was but natural that the slave would follow his master in his religious beliefs; he was permitted to sit in the galleries of the white churches; listened to the same doctrine as his master, or the white minister would preach to the colored people separately. The majority of slave owners were Methodists and Baptists, and as a consequence the great majority of negroes were the same. But where the masters were Presbyterians we find a negro Presbyterian church today even in the heart of the Black Belt.

In the second place, United Presbyterianism is new in the South, not only to the colored people, but to a very great majority of whites as well. When our missions enter these centers of other denominations, to the ignorant minds they are both a curiosity and a suspicion, and by jealous, prejudiced leaders they are repre-

sented as unevangelical and the people are even taught in many instances that to become a Presbyterian means a sure loss of heaven. No loyal Protestant could be more zealous in opposing Romanism than are many of the illiterate, yet wonderfully influential, preachers among our people in their war against what seems a new religion. That religious prejudice above all others is hardest to root out is a well known fact; hence it takes years of teaching not only to get rid of this, but also to prepare these darkened minds to appreciate what real Christianity is; to have the courage to stem the tide of opposition and sometimes persecution, and to unite with the unpopular church in the community. The obstacles are in many instances similar to those of the foreign field, and for several years the growth will be slow; but, we believe, none the less sure.

I believe that Presbyterianism is as attractive to the negro in proportion to numbers as to the white man. It is much older than Methodism, yet there are many more white Methodists than Presbyterians. The quiet, reverential worship is as thoroughly enjoyed by the intelligent negro as by any other people; the emotional feature is a mark of ignorance and lack of culture rather than color. The poor uncultured whites, in many localities, are as excitable in their religious gatherings as any negro congregation in the Black Belt.

Then, too, while our church naturally expects to reap some of the harvest, we do not understand that it is the mission of the church to make United Presbyterians, but rather to make Christians; to teach what "religion pure and undefiled" is.

While it is true that some of the students, after leaving our college or other mission schools, enter churches of different denominations (United Presbyterians born in the church do this sometimes), yet it is usually because there is no United Presbyterian church at their home. And yet it is remarkable how few make this change; that in so many cases they prefer our church to any other. But when they do go into the home church they carry with them the principles taught in the missions as to Sabbath keeping, the family altar, opposition to secret societies and love for the Songs of Zion.

Their are no more loyal United Presbyterians in the North than those who go out from Knoxville College. Of some it may be said, if it were possible, they are more zealous than all their teachers.

The United Presbyterian church, with its high standard of Christian living, is what is needed among a people so lately freed from slavery's degrading and demoralizing training. It is capable of doing a glorious work for God and our native land; only let us pray for it, and wait on the Lord for it.

Miller's Ferry, Ala.

Japan; Its History.

By Mrs. M. H. Wilson, Xenia, O.

THREE brief sketches purporting to give a history of the brave little nation now so prominently before the eye of the world might well be called "Japan in Condensation!" But in the very remote past, the story of any country—which is almost exclusively the story of its people—becomes so largely matter of myth and conjecture that, except in volumes of exhaustive research, detail in portraying those early days or in speculating about them may be omitted.

It is impossible for the scholarly, much more so for the cursory observer, to derive from the nebulae of tradition any great amount of material which may be unwaveringly accepted as versions. Per-

haps this is peculiarly true of Japan, distant as it was from the more adventurous Occident and "compassed by the inviolate sea." Another island in another ocean was, in the Providence of God, inhabited by men of different spirit from those of Japan; and England, having triumphed over geography and extended from her isolation arms that reach to the remotenesses of the earth, stands today, has stood for years, as a great world power. Can we be wrong in thinking that it is the knowledge of Christ and His Gospel which has wrought this marvelous contrast? May we not hope that Japan, when she shall have acknowledged as a nation the sway of King Immanuel, may have a noble future and exert a beneficent influence over the races of men?

Part I.—Early History to 1600, A. D.

The first division of the subject as assigned deals with the history of Japan from its incipience until the beginning of the seventeenth century. Of the early portion of this period, as has been already hinted, but little is known definitely. "The first settlement of inhabitants upon an island," says Dickson, "is always a subject of interesting speculation and inquiry." In the case of Japan the probability is that mariners from Manchuria and Korea slipped from islet to islet until the larger islands were reached. The name "Nippon" (Jih-pun) is of Chinese origin; and imbedded in the Japanese language and thought are many terms and tendencies which would indicate the early and forceful influence of Chinese speech and tradition. To this trend may be traced the belief in the divine ancestry of the Imperial family.

Religiously, India, also, contributed its Buddhistic theories, which persist even to this day in the land of their transplanting. By common attribution, a Korean sage introduced Chinese letters into Japan about 285 A. D., though one would think that these, on account of the immigration could not have been entirely unknown before that date. Occasional glimpses of Japan's existence as a nation in those far off days may be gleaned, we are told, from the records of China; but we are probably justified in concluding that until the sixth century there was very little centralized government. In this time, practically pre-historic, the people of Japan who, scholars tell us, were of the same stock as the modern Ainos, but mingled with the influx of many immigrants, formed themselves into detached bands or tribes, each with its leader, who like the demi-gods of Greek and Latin fable, were supposed to be endowed with super-human abilities. Insulated mentally as well as physically, by degrees those not native to Japan forgot their former homes and approached the merging into one of their traditions, history, superstitions and resources. This amalgamation became at length a fact; the new nation closed within itself, and began to regard all outside its group of islands either as non-existent or as unimportant.

It had happened that a certain clan, called by Dr. Griffis, that of Yamato, had, in the fifth or sixth Century, begun to gain ascendancy. This, finally, became the dominant force. Time would fail for recounting the detail of those years. Some great events stand forth conspicuously: the establishment of the Mikado's government; the extension of territory; the gradual rise of the great feudal system; the decadence of the Emperor's authority, until the advance of the military power culminated in the Shogunate, when the Shogun, or generalissimo, attained such pre-eminence that he practically usurped the rights of the nominal ruler. Japan had been divided into territories or fiefs, ruled over by governors, called daimios, who appear to have been almost absolute within their individual domains. Below this order of nobility, the populace was for the most part divided into four great classes: (1) the military men, called Samurai; (2) the agricultural population; (3) the artisans; (4) the merchants or traders.

A little must be told with regard to the

Samurai. Not only were they soldiers, but they were scholars as well. In the text-book, "Dux Christus", Dr. Griffis calls attention to the eminence attained by this class of soldiers, or knights, not alone in their profession but in the culture of both mind and body. They "entered the school of discipline, of ethics and of politeness. Under this system there has been evolved that superb system of chivalry, manners, self-mastery of the body and culture of the spirit, called *Bushido*, or the Knightly Way. * * * * * All the culture and forces were united and incarnated in the nobler ranks of the *Samurai*, so that to-day there is no other man in Asia quite like him superbly trained as he is in body and mind. In passing we may mention that at the present time it is considered that there are but three general ranks in Japan: nobles, gentlemen and common people. The second division corresponds to the Samurai of former days.

This description being true we can scarcely wonder that the Samurai obtained a sway over the other classes physically weaker, and in mentality, less developed.

It is perhaps fitting that we should here speak somewhat of the religions of Japan, as these must have a bearing upon its history. In that land the earliest form of religion which we can apprehend is styled Shinto, or "The Way of the Gods." Difficult it is to gain any definite idea of the tenets of this strange belief which by many is claimed to be little more than a cult ar a code of ethics, devoid of the idea of adoration at all. It seems to combine a species of nature worship with an almost idolatrous reverence for ancestors. Its mythology is, of course, impossible; but one fable merits allusion, because it claims that from the Sun—Goddess has descended the long line of Emperors; and writers assert that until recently a belief in the Mikado's supernatural origin was commonly held by the ordinary people.

Buddhism was introduced into Japan, missionaries of that faith coming over from Korea. Not without struggle did the foreign religion obtain a foothold; but finally after years of opposition, it conquered even the Imperial family. The Mikados embraced it, in some instances became almost devotees, abdicating their thrones and leaving as heirs those in immature youth. Possibly the monarchs were fatigued with the seclusion in which court-etiquette required them to veil themselves, and preferred to magnificent loneliness and splendid indolence the greater freedom and activity found even in a life of monasticism. Thus, however, during the minority of the hereditary Emperor opportunity was given for political intrigue which had great bearing on the nation's history. But at all events the Buddhists brought with them arts and a degree of science. Intercourse with other nations began to flourish; certain civil reforms accompanied the change in religion. In the ninth century the priest Kobo taught the radical identity of the early Shintoism with the foreign-born Buddhism, and thus induced more of the Japanese to conform to the latter faith.

Confucianism also came in from China bringing with it an intensification of the reverence for ancestry and stimulating the spirit of loyalty to the feudal chiefs and to the heaven-descended Emperor.

Such in general were the conditions political and religious in Japan when in the sixteenth century it was touched by that wave of awakening which in Europe was dashing high.

Part II.—History from 1600 to 1868.

It was Marco Polo who first conveyed to the Western World the tidings of "a great island toward the East, in the high seas." His intelligence was gathered at the court of Kubla Khan. A Portuguese, Mendez Pinto, in 1542, was the first European actually to tread the shores of the Sunrise Kingdom. "Japanese historians note that year," Cary tells us, "as the date of the first appearance of foreigners, Christianity and fire-arms." We presume by "foreigners" he here

means Europeans. It was in 1549 that the Jesuit, Francis Xavier, carried his form of the faith to Japan; and though he himself did not long stay there, those who went with him remained and were most successful in the propagation of their belief. Conditions, religious and political, favored their progress, and in 1583 four nobles were deputed by the so styled "Christian" daimios of Kyushu to convey to Pope Gregory Thirteenth tidings of their spiritual vassalage; and these rulers of the land used compulsion to bring their subjects under the bond, nominally at least of the Roman church. "Baptism or exile" seems to have been the alternative. But a change was coming. Those in authority began to suspect that these religious overtures were but the precursors of marauding expeditions or even of more serious inroads on the part of foreigners. Fierce persecutions set in against the Roman Catholics and their converts who had by this time, through various methods of nominal conversion, increased amazingly. Let us hope that some of the real truth of Christ's holy Gospel had prevailed notwithstanding the obscuration of Romanism, to shine into the hearts of the poor Japanese, many of whom showed immense fortitude as they were tortured even to the death for the religion they had been taught to believe Christian.

In the political world, the repulsion of all outside influence became a dominant note. In 1624, the ports of Japan were closed against all foreigners except the Chinese and, under certain stringent conditions, the Dutch. Moreover, no native of the country was allowed to leave it, and all large vessels were destroyed. The Island Empire was surrounded by the ocean of self-imposed isolation, a state of affairs which persisted for two hundred and thirty years. Her history for more than two centuries seemed strangely calm, succeeding as they did the strenous days of Nobunaga, Hideyoshi and Tyeyasu, great leaders and aspirants for ower. The last-named, however, established a succession of Shoguns, under whose sway comparative peace was preserved, though progress was arrested—so far, that is, as the impact of outside civilization was construed. The native literature flourished, as did, too, the cultivation of those arts for which the Japanese are famous. The great system of fendalism reached its efflorescence, and then came its period of dissolution. Sentiment gradually turned from its allegiance to the Shogun dynasty and reverted to the old Imperialism, which had been quite overshadowed by the usurping power. This dual authority made difficult the renewal of relations with the outside world which were soon to be cemented. The doors, long persistently impenetrable to outside overtures, finally swung slowly open in 1854, when, by the wise diplomacy of Commodore Perry of the United States, a treaty was ratified by which two ports were opened to American vessels, and commerce with this country was allowed. It is matter of interest to us who sing psalms to read that at a religious service held by Perry on the first Sabbath which he passed upon Japanese waters, he directed the singing of the One Hundren Psalm, familiar to us all.

"All people that on earth do dwell,
Sing to the Lord with cheerful voice;
Him serve with mirth, His praise forthtell,
Come ye before Him and rejoice."

"It was America's summons to the hermit nation," writes Otis Cary, "that, in coming out from its long seclusion, it should receive not merely the material civilization of the West, but also that it should learn to know and worship the God of Nations."

Some other nations obtained concessions similar to those granted to the United States; but towards Spain and Portugal, the countries associated in the Japanese thought with Popery, there was only sullen silence. A few years later, permission was finally gained for foreigners to live in certain designated towns. But trouble was coming. The daimios had long resented the supremacy of the Shogun and were ready for revolu-

tion. Some outrages perpetrated upon the foreigners and their vessels were avenged by bombardments from an allied English, American, Dutch and French fleet, and the Japanese at last realized that, notwithstanding their boasted independence, they were in reality at the mercy of the world. The old order was ripe for change, and in 1868 this came.

Part III.—History from 1868 to the Present Time.

The year 1868 in Japan was the year of one of the most astonishing revolutions in the history of the world. What was this Revolution? It was (1) the abolition of the Shogunate after it had lasted with slight interruptions, for seven hundred years; (2) the resumption by the Emperor of the reins of government; (3) the voluntary surrender by the daimios of their feudal powers and privileges into the hands of the central government; (4) the adoption of the European system of departments of state with a responsible minister at the head of each. It was a radical and thorough change from feudalism to imperialism, and the first step toward constitutional government."

In 1867, the Shogun then in power was persuaded to resign; the young Milkado, Mutsuhito, was pushed forward; the capital was changed from Kyoto to Yedo, now called Tokyo; and though opposition did not immediately cease, the Emperor was at last able to assume in reality that majesty which had long pertained in name only to his office. And now, no longer sitting aloof behind barred gates, with a duplex government, Japan entered upon a new life, and has made vast speed in overtaking that flight of centuries which had brought so great changes to the less secluded nations.

We need not, we must not, dwell upon the ensuing events save in the way of partial enumeration. The reconstruction of the Army, Navy, and Civil Service departments; the establishment of the Imperial University; the adoption of the Gregorian method of time-measurement; the renunciation of feudalism, as well as the abolition of the old edicts forbidding the entrance and propagation of the Christian religion—these are some of the changes which are well called Reforms. The riches of scientific research and of varied invention were now at the command of the Japanese, themselves both an ingenious and an imitative people. So rapid has this nation shown itself in the acquisition of Occidental lore that today it is the marvel of the world.

In 1894, when war sprang up with China in regard to Korea, Japan proved to the other nations that she had awakened from the long lethargy of arrested development; that she could be a formidable antagonist; fhat she truly held "The Key of the Far Eastern position." Great Britain—herself, as has been suggested, an island kingdom, though by no means an island empire—in 1902 entered into compact with her sister across the seas and continents and with the land of Nippon formed the Anglo-Japanese Alliance. This compact, E. W. Clement says "includes the greatest power each of the Occident and of the Orient." "The huge empire on whose possessions the sun never sets has taken as its ally the small empire of the rising sun."

But best of all, the faith of Jesus Christ may now be preached in Japan, and many tnere are being irradiated by the beams of the Sun of Righteousness. It is not our province in this article to recount the beginnings nor the progress of Protestant missions; yet these in some manner are moulding the present and future history of Japan. But whichever nation may be right in its contention, and and whichever side may win, the Island Empire has astonished all by its bravery, tenacity and ingenuity. Would that these noble talents were directed along some other path of energy than that of spilling human blood! In all worthy projects, and specially if her influence should prove elevating and peace-making in the world, let us all without partizanship unite in the cry, *Dai Nippon Banzai*—"Long live Great Japan!"

Intemperance A Formidable Foe to Christian Missions.

By M. E. M.

THE Christian Church rejoices today in the open doors of heathen lands and the successful operations of Christian missions everywhere undertaken. Countless testimonies to the faith and devotion of its embassadors to these fields inspire and quicken the Church at home. Christian missions are receiving more attention and Christian literature is being more largely distributed than in any other age.

And yet the Church is face to face with a foe more stalwart and aggressive in its determination to place itself in the fore front of Christian civilization than the large membership of the Church is willing to believe. There is nothing so insiduous and so stealthily getting into the centers of missionary labors as this gigantic, presumptous, lawless damning traffic of strong drink. Whatever else we may rejoice in, as progress, the Church that represents civilization, freedom and intelligence has a shame-faced experience in the rebukes of the half civilized, half Christianized rulers of the unchristianized lands. The following is but a bit of the testimonies and warnings sent forth by our missionaries, not alone from Japan, but from every land where the Christian missionary has been received.

If nothing else is accomplished during this year of united mission study, may it be recorded that the Church has taken a forward movement to abolish this monster from the home land and control its trade in the mission fields.

Testimonies and Warnings from Our Missionaries.

Although it is not permissable to present resolutions to this Conference, if I were to do so I would frame one something like this:

"Whereas one of the most serious obstacles to the spread of the gospel is the exportation of alcohol into heathen countries by Christian nations,

"Resolved: That our Christianity needs more Christianizing at the core."—*Dr. Theo. Cuyler, Ecumenical Conference 1900.*

Throughout the length and breadth of beautiful Japan, in all larger and smaller cities and villages, foreign drinks are easily obtained, to the great injury of the people. The Japanese have an intoxicant of their own, *sake*, which has ruined its millions; our foreign drinks will add millions more unless the Japanese government set this and other Christian governments the example of torbidding their manufacture and sale.—*Rev. A. D. Gring.*

The Christian people of this and other lands should exhaust all possible and proper methods to arrest and control this evil traffic which has assumed such enormous proportions every where. * * Something must be done now by individuals, as well as organizations, but soon the governments of the world must take it up and deal with it as they would deal with the black plague, the cholera and the famine. These have slain their millions, but drink has slain its tens of millions.

May God grant that those who have long suffered from this terrible evil may soon be relieved.—*A. D. G.*

Three converted African chiefs, who recently visited London, were asked about the effects of the liquor traffic. One replied:

"I am glad you ask me about drink, for I call it *the destruction of my people.* They lose their good standing and food and speech because of it. The white man's drink is a worse foe to my people

than the weapons of Lobengula."

Another said: "English liquor maddens; it destroys even our little children. All kinds of evil come out of the beer pot. I have put it down."

The Japanese have long had *sake*, distilled from rice—about 14 per cent alcohol. It is used universally for culinary purposes, also as a beverage by men, forming one of the great attractions of their banquets.

Its effects are easily seen in the flushed face; in the body bloated to an unsightly size; in the stupified or maddened brain, the ruined property, the unhappiness of the home, the suffering of wife and children and in the shortening of life. . . . The evils arising from the use of native liquors and tobacco in Japan have been greatly intensified by the introduction of wines and other liquors, cigars and cigarettes, some more or less adulterated from so called Christian countries.

On the one hand the missionary takes the Gospel and inculcates the principle of total abstinence from the use of intoxicating drinks, and some of us from tobacco too; while on the other hand our Christian nations allow the unrestricted traffic of articles most detrimental to the well being of men, thus to a certain extent nullifying our work. . . . . The Japanese are too shrewd not to perceive that somewhere there is a discrepancy between precept and practice.—*Miss E. A. Preston, Canadian M. E. Board.*

WHAT CAN BE DONE FOR JAPAN?

There can be little doubt that among the special evils that threaten the highest interest of Japan the introduction of foreign intoxicants—beer, wine and whisky, are among the greatest. Japan, however, is fortunate in being able to control public perils to her people more easily perhaps than most nations. What she has already done to prohibit opium and tobacco to the young and old she could easily do with all native and foreign intoxicants.

This action, of course, will be obliged to come from the Japanese statesmen, philanthropists and scholars who realize the danger and will seek to secure legislation in the matter. No foreigner of course could hope to do this. That such legislation would be hailed by all Christians and well wishers of Japan goes without saying.

That day is still far distant when every man will be a law unto himself in the fear of God, in meeting these and other perils that threaten the individual, the home, the country and the church. Japan's special peril is from the recent introduction of beer and the American saloon.

Missionaries and teachers in Japan should fully expose the fallacy that lager beer is the lesser of the two evils, and a relatively harmless substitute for distilled liquors. Not only its personal effects should be studied and promulgated, but also its social effects. The smaller percentage of alcohol in each glass leads to more frequent visits to the saloon than in the case of distilled liquors, and thus the saloon becomes a place of lounging, loafing, treating, and planting all sorts of evil—a very resting place of vice, crime and anarchy.—*Clara Parish. W. C. T. U.*

Egypt.

USE OF INTOXICANTS INCREASING THROUGH EUROPEAN INFLUENCE.

I am sorry to have to say that the use of intoxicating drinks and drugs is on the rapid increase in Egypt. Especially is drinking prevalent among official classes and the young men who have come into contact with Europeans and who are anxious to imitate what they think are Western civilized habits and customs.

Wherever Europeans are found in Egypt, there drinking places are opened at an increasing rate year by year. Nearly every grocery (bak kal) is a drinking place. The native drink is arak, made from date. The Europeans' drinks are villainous compounds. The upper classes, through the presence and example of

Europeans, who nearly all drink in public and in private, are using wines at table, and thus drinking habits are being formed in our best families, and with the drinking, swearing, betting and licentiousness.

The missionaries, of course, throw all their influence against those habits and their evils. A local W. C. T. U. has been organized in Cairo, composed of the mission ladies and a few European ladies. Temperance societies have been formed in our largest schools, and hundreds of our pupils have signed the pledge. The sentiment and general practice of the native evangelical church is against intemperance in every form.

The Egyptian government has prohibited the importation and manufacture of "hasheesh." It has prohibited the growing of tobacco and placed an enormous duty on all that is imported. It could, if it desired, control the drink traffic. The religion of the people forbids the use of wines and intoxicating drinks. Strong measures on the part of the government to hinder or prevent their use would not be opposed by the native people on religious grounds.

The use of these drinks is a great stumbling block to all the people of Egypt in the acceptance of Christianity. Christians who are accustomed to use liquors, even without excess, never show any zeal or spirituality in the life of faith. —*From Rev. J. R. Alexander, Alexandria, 29 years in Egypt.*

NO CHURCH can live on its past; it must live by faith and duty in the present; no Church has any claim to be whose only right is historical. The only claim is present truth and life, love and service, making the Church a temple of the living God, a body for the living Spirit of Christ. Churches, then, every-where live under the judicial and by the evangelical law. This makes it necessary that no Church or body of Churches lose for one moment their evangelical zeal. The Churches are bound to be vehicles of the grace of God, living centers of evangelical energy and force, changing ever the secret life that is in them into the lives that are to be, penetrating the present, preparing the future, being in all their parts as bodies of the living God."—Dr. A. M. Fairbairn.

Our Foreign Missions' Semi Centennial.

"MISSIONS THE SUPREME END OF THE CHURCH."

"INDIA HAS NO SORROW THAT CHRIST'S MESSAGE CAN NOT CURE"

"AFRICA HAS NO DARKNESS WHICH THE GOSPEL CAN NOT DISPEL"—"SHALL WE GIVE THE GOSPEL TO THE SIXTEEN MILLIONS IN OUR FOREIGN FIELDS BY GIVING AN AVERAGE OF SIXTEEN CENTS A WEEK? THIS WOULD MEAN AT LEAST ONE MILLION DOLLARS A YEAR, AND 500,000 WOULD HAVE THE GOSPEL GIVEN TO THEM EVERY YEAR."

———

The scenic effects of the above sentiments which were displayed in two col-

ored letters upon the walls and across the rostrum of the large auditorium of Sixth United Presbyterian Church, Pittsburg, was to at once direct the thoughts and fill the heart with the importance and significance of the occasion.

It is a matter of congratulation that the program for this great meeting was accomplished without a delay or disappointment; that from the opening address to the closing of this three nights and two days convention the unremitting interest and large attendance testified to the increasing number of friends who believed, not only in our foreign mission work, but who think it is possible for our Church to accomplish all that it has undertaken.

In view of the remarkable history of our foreign missions, the important fields assigned to her care, the achievements and encouragements, very little of what we may term self praise or congratulation was expressed. The speakers were all imbued with the power to present the fields, their needs and encouragement, with but one thought namely: "If the achievements are great, to consider the prospect in its promise is greater;" and never did our Church witness more eager, devoted attention than was given to the addresses in this convention.

Right here it may be said that the addresses will be placed within the reach of the Church, arrangements having been made for their publication in book form; price, $1.

We have been too much inclined to present the miracles of missions as confined to earlier history of missions, or to but few individuals. Enough proof exists among those whose names are familiar in our Church. That there are few in any period whose experiences were a greater witness to God's care than were our pioneer missionaries to Egypt and India, and it was a kind providence and rare opport unity hat brought so many of the "laborers of the field" to this great gathering. All the missionaries who are in the home-land were upon the platform for introduction, but the rare privilege of having Rev. Thos. McCague and "Auntie Gordon," the real pioneers of our Church to Egypt and India, made this a distinguished occasion.

"Auntie Gordon," accompanied by her neice, Mrs. Donnan, "the little baby missionary" who went to India fifty years ago and who remembers the Sepoy mutiny well, were there to enjoy the fruits of missions.

Rev. Thos. McCague was invited to say a few words, but enfeebled in strength and voice with age he said, "I will talk to God before I say a word to you." The audience bowed their heads and he began, "O Lord, we do not need to inform Thee of Egypt. Thou didst send missionaries to Egypt long before we were interested. Long, long ago the Lord thought of Egypt; He sent Moses there; He sent Abraham there; Joseph was exalted there. The 19th chapter of Isaiah is proof that God will not forget Egypt." Then followed a few remarks of the experiences and the encouragements of foreign mission work and a blessing upon its future, and the aged man of God who fifty years ago pioneered our foreign mission work in Egypt with others, whose names are Crawford, Barnett, Lansing, Miss McCahon and others, all of whom the Church will always love to honor as they think of that land of Bible History and wonders, closed his remarks, and when another Semi-centennial assemblage meets he will rejoice with His Master's, "Well done" plaudit in the ages that never end.

The exhibit was a surprise to every one, many in attendance not having opportunities before of seeing so many curios, the products of mission fields, the pictures, costumes, industries, etc.

The endeavor to bring together a great variety of interesting and instructive articles was very successful. Too much praise can not be given to the Committee, Mrs. E. M. Hill, Mrs. H. C. Campbell and Mrs. Mary C. Porter, upon whom depended the correspondence, the care and return of this amateur art gallery and mu-

seum, assisted by many of our missionaries during the arrangement and placing of exhibits.

During the Convention these missionaries gave most priceless aid and value to this part of the Convention's program. Miss Given, who has until lately been in India; Miss Emma Dean Anderson, India, and Miss Cora B. Dickey, of Egypt, home on furlough, assisted and explained to the delight of visitors these interesting treasures.

We have the promise of a careful and interesting account of this feature of the Convention from some of our missionaries It is asking a good deal of them; nevertheless we are dependent upon them and shall regard it as a special favor and of great value to our readers. It meant a great deal to have these treasures packed and forwarded to the Convention and returned to the owners, and the best and the most should be gleaned from this effort.

The Program Committee, anticipating the large audience for Wednesday night, arranged for a women's meeting in an adjoining church (Emory M. E.) and a business men's meeting in the Convention church. Both these audience rooms were filled, the women's meeting being unable to accommodate the crowd.

PROGRAM FOR WOMEN'S MEETING.

Mrs. E. M. Hill, Foreign Secretary of Women's Board, presiding. Devotional service, Miss Kate A Hill, missionary to India.

Women's Work for Women; Its Past. Mrs. W. W. Barr, Philadelphia.

Women's Work for Women; Its Present. Mrs. J. P. White, Topeka, Kansas.

Women's Work for Women; Its Future. Miss Elizabeth Irvine, Albany, Oregon.

Mr. J. Campbell White addressed the men's meeting on the "Greatest Business in the World."

It was unfortunate for both audiences that this separation should be necessary. Few men have heard as fine addresses by women as was given by the three on the program at Emory Chapel. "The past," "The present," "The future," were distinctively treated and were equally excellent.

Mrs. J. P. White has been a missionary with her husband in Egypt some years past. Her observation and experience enabled her to speak with an intensity and earnestness that would accompany the convictions of foreign mission work. With clear, ringing notes and concise chosen words she portrayed one scene of present day opportunity after another, contrasting the advantages and disadvantages of American and Oriental life, the blessings and the misfortune of civilized and unchristianized natives. For more than one hour there flowed from her earnest lips a presentation of and a plea for foreign missions. But in few instances has such carefully prepared addresses been given to an United Presbyterian audience. These too we will enjoy reading in the Convention report. Later on we hope extracts and suggestive phrases may appear in the columns of our MAGAZINE. Equal interest and enthusiasm was experienced in the men's meeting; yet, as we hinted, both audiences should have had the inspiration of each one, and all of these well prepared addresses.

It is impossible to even quote from our note-book the choice and many-inspiring thoughts of the Convention addresses. They were too great and too many to care for properly. We wondered if it were for the next fifty years that we were to digest and appropriate them, and surely the incentive to duty and the obligation to hasten to perform that duty was plainly stated.

A meeting such as this one should have a closing address worthy of the occasion, which was anticipated by the readers and friends of Rev. A. T. Pierson, editor of the greatest missionary periodical published in the world, and writer of more missionary literature perhaps than any other person. Having attended and addressed countless numbers of missionary meetings, Mr. Pierson said that this Convention, for well-prepared thought,

for careful but aggressive purposes, for inspiring and educational influence, *excelled* anything he had enjoyed, not excepting the Ecumenical Conference of 1900. This and much more closed his inspiring and wonderful address of "The Supernatural Factor in Missions."

It was the privilege of but a small proportion of the Church membership to attend this remarkable Convention, fittingly celebrating the fifty years of foreign mission work. Egypt, India and the Sudan are dearer to the hearts of the church than ever before and never would the Church dare to do less or equivocate upon expediency for these fields.

God in a signal way led the United Presbyterian Church into these fields, and as marvelously He is guiding her now to the future. The events of the past week are but the beckoning providences through her joyous experiences to greater things to come. The United Presbyterian Church will live so long as it chooses to live.

M. E. M.

Study for the Month.

Special Objects for Prayers.

FEBRUARY—JAPAN; ITS HISTORY.

(Second Study in Dux Christus.)

1. 10 min., Devotions. Particular object of prayer—Y. M. C. A. and The Temperance Movement.
2. 10 min., Business.
3. 5 min., Reporter—News from our own missions.
4. 5 min., 1st Paper—"Early History to 1600 A. D."
5. 5 min., 2nd Paper—From 1600, A. D., to 1868.
6. 5 min., 3rd Paper—1868 to present date.
7. 20 min., Discussion.

TOPICS.

Aboriginal Japan. Migrations and Cycles of Traditions. The Japanese a Young Nation. The Yomato House and the Mikado. Beginning of History. The Rise of the Samurai. A Thousand Years of Buddhism. Japan known to Europeans. Trade and Roman Christianity. The High Tide of Romanism. The Wonderful Sixteenth Century. The New Era of Peace and Seclusion. Two Centuries of Dutch Influence. The Peaceful Armeda. Internal Political Commotions. Gradual Enlightenment. The Charter Oath. The Emperor and Empress in Tokio. The Foreign Helpers at Work. The New Nation.

HELPS FOR FEBRUARY MEETING.

Those who have access to public libraries will find "Japan" (story of the Nation Series), by Dr. Murray, very good, also the "Mikado's Empire," by Dr. Griffis. The societies which have purchased the Forward Mission Study Reference Library, No. 20 (recommended on page 157 of December Magazine under List of Books) will find in "Japan and its Regeneration," by Otis Cary, Chaps. V.–VIII., an excellent condensed sketch of Japanese history.

"Historical Sketch of the Missions in Japan," published by the Presbyterian church, gives a very condensed history of Japan. This pamphlet will be valuable in several studies of Japan. Price 10 cts. (Women's Foreign Missionary Society, Witherspoon Building, Philadelphia, Pa.)

Japan's Transformation since her Hermit Days" is a leaflet, price 3 cts. (Send to Miss Elizabeth Caughey, Otto, Pa.)

Mrs. Wilson has given much very valuable information in her article in this number of the Magazine.

Miss Louise Manning Hodgkins says: "Have a Japanese Story Telling Evening, when studying this lesson. This study—telling party—need not infringe upon the missionary meeting." Young ladies can dress in Japanese style and relate some of the tales of early history. These stories can be found in "Tales of

Old Japan," by Milford; "Hondo, the Samurai " by Griffith.

"Japan in History. Folk Lore and Art," by Griffis. A couple of these stories appeared in the October Ladies' Home Journal.

A variety could be added by having one dressed as a Buddhist priest, and give a Buddhist sermon as given in "Japan Today," by Scherer, beginning on page 149.

THE Y. M. C. A. IN JAPAN.

Extracts from "Japanese Young Men in War and Peace."

The Association representatives in Manchuria are setting up tents for recreation, correspondence, religious and patriotic addresses, and general headquarters for the soldiers. There are already several strong Japanese and American secretaries in charge of this field work, but more should be sent out soon.

This vigorous entrance into effort among soldiers was possible because the Young Men's Christian Association was on the ground with workers, prestige and backing. In 1889 Mr. J. T. Swift, who had been teaching in a government school in Tokyo for a year, returned to America and urged the American Associations to extend their activity to Japan. Mr. Swift's appeal, seconded by influential Japanese and by missionaries, resulted in his being sent back by the International committee as the pioneer secretary. The result of his return has been that there are now as many Japanese as American secretaries (six of each.) The National Union embraces sixty-two Associations with a total of 2,900 members; and the public in both America and Japan has shown its confidence by giving $75,000 for buildings in six cities. The late Hon. Alfred E. Buck, American Minister to Japan, 1897–1902, said of the Tokyo Young Men's Christian Association building: "There is perhaps no building in Tokyo that stands more prominently as an index of organized Christianity than that of the Young Men's Christian Association."

THE CITY THE STORM CENTER.

The vortex of Japanese life is in the cities. The cities are growing fourteen times as rapidly as the national population, and a large percentage of this growth is due to the influx of young men. So impartial a judge and so large an employer of young men as Baron Sibusawa, the J. Pierpont Morgen of Jagan, said: "I believe that by its broad and practical methods the Association can accomplish a work that no other organization is doing, and that it deserves the hearty support of business men and of all interested in the welfare of young men." Responding to such confidence, and to the united appeals of missionaries and Japanese Christians, the Association has already taken root at Tokyo, at Osaka, at Kyoto, at Kobe, Yokohama and Nagasaki, ports like Boston or Baltimore; and at Nagoya and Okayama, commanding inland centers.

EMINENT LEADERS.

A guarantee of the permanence of the work already established is the character of the Japanese who are at the head of it. Few, if any, other enterprises are directed by men of higher character than the Association movement. The presidency of the Tokyo Association, for example, has been held by Chief Justice Miyoshi, by Admiral Serata of the Imperial Navy, and by Hon. K. Kataoka, four times Speaker of the Lower House of Parliament. At present, Hon. S. Ebara, a Member of Parliament and a successful educator, fills the office. The Chairman of the National Union, President Y. Honda, is at the head of a Christian college, and he is supported by four vice-chairmen distinguished in educational or religious circles.

STUDENTS, THEIR POWER AND PERILS.

Another class, smaller but of equal importance, is the students. Even so long ago as 1879, President Grant, while visiting Japan, declared that as a system the Japanese schools were the best in the world. The past thirty years have brought great advances, so that in 1900 the percentage of attandance to children of school age was 81 as against 68.93 in the United States. But the flower of the nation is the 240,000 young men in the high schools and colleges. They will be the captains of Japan's political, moral and intellectual life. President Ibuka has stated that within ten years ninety per cent. of the positions of influence in the country will be held by graduates of higher schools.

Old anchors of religion, whether Buddhist or Confucian, have been cast off: a census of 409 students in three schools showed that only twenty-one, or five per cent. acknowledged any faith, and of these fifteen were Buddhist, one Confucian, one Shintoist, and four Christian.

VALUE OF CHRISTIAN STUDENT CLUBS OR HOMES.

The homes established by the student Christian Associations are dormitory, reading and recreation and meeting place all combined, a sort of Christian college settlement. Thirteen homes have already been opened as a small beginning. They have been almost without exception self-supporting, and have met just the need for which they were intended. In one case the Association home drew this endorsement from the president and dean of the college, neither of them a Christian: "We consider the Association one of the most useful organizations among our teachers and students, and testify that its moral influence is being felt among the student body." The urgent demand now is for the is multiplication. Missionaries, as well as Japanese, of nearly every denomination have put themselves on record that there is great need for homes and that the Association is the best agency to establish them.

LITERATURE AS AN AUXILIARY.

There are several valuable methods of influencing young men which do not depend upon having a home or building. One of these is the publication of well-written books. The Association is following the American and British precedent in issuing text-books for the study of the Bible. It has also reached a large audience through the biographies of great Christians like Chinese Gordon, David Livingstone, Henry Drummond and Phillips Brooks. Evangelistic and devotional literature, particularly intended for young men, like the writings of John R. Mott, H. Clay Trumbull and K. Uchimura, has lodged truth where the preacher's voice never penetrates.

Another significant development is the supplying of American college graduates to teach English in Japanese government schools. The request came unsought to the secretaries of the International Committee in Japan, and they have of course taken pains to secure men who unite positive Christian character with teaching ability. The demand for men has grown until now twenty-one schools are kept supplied. The influence of these "Association teachers" can scarcely be overestimated. The result is there are twenty-one auxiliary secretaries, as it were, whose salaries are paid from the public treasury. They are teaching 300 men in Bible circles at their homes every week, and their influence in breaking down prejudice among students and the people at large is incalcuable.

THE REAL YELLOW PERIL.

Japan's most imminent peril—the real yellow peril—is that she shall attempt to rear a great industrial and educational and military superstructure of national greatness upon a foundation of individuals who are morally unsound and adrift. Japanese statesmen and reformers are realizing it on every hand, but they are at a loss to avert the danger. Some few, beside the Christians, are beginning to see that their only hope is Christianity. Of these is the honored former Postmaster General, Baron Maejima, himself a Buddhist and Confucianist by upbringing, who says: "We must rely upon religion for our highest welfare; and when I look about me to see what religion, I am convinced that the religion of Christ is the one most full of strength and of promise for the individual and for the nation. The Young Men's Christian Association has, therefore, my fullest sympathy."

There is more at stake than the destiny of Japan, momentous as that is. Japan is the rudder of the Far East. Whether she shall guide Korea and China to the path of true civilization depends upon the promptness and the thoroughness of her own Christianization. Korea is already plastic in the hand of Japan; China is summoning scores of Japanese engineers, diplomatic and military advisers, and hundreds more are going of their own accord to enter business in China.

It may be said that one of the most economical ways to modernize and Christianize China and forever banish the yellow peril in that Empire is to bring the young men of Japan rapidly and thoroughly under the sway of Christ. Japan is hardening in the mold of materialism with alarming rapidity. What we do, we must do quickly. If the Christianization of Japan and her upbuilding in the principles and institutions of a Christian nation are not pressed with manifold more energy than at present, it will mean that the final triumph of righteousness in her and in the whole Far East will only be achieved at a fearful cost in time and treasure and men. F. B. D.

Editorial.

The year begins; and all its pages are as blank as the silent years of the life of Jesus Christ. Let us begin it with high resolution; then let us take all its limitations, all its hindrances, its disappointments, its narrow and commonplace conditions, and meet them as the Master did in Nazareth, with patience, with obedience, putting ourselves in cheerful subjection, serving our apprenticeship. Who knows what opportunity may come to us this year? Let us live in a great spirit, then we shall be ready for a great occasion.—*George Hodges.*

A Happy New Year to our readers one and all.

Beloved, be not ignorant of this one thing, that one day is with the Lord as a thousaud years, and a thousand years as one day.—2 Peter 3: 8.

"New year, what blessing bringest thou?
Waiting in silent awe I bow
To hear the answer given.

If through the days approaching nigh
Thou liv'st with singleness of eye; and purpose strong for right,
Then thou shalt find a blessing sweet
Whilst sitting at the Master's feet, and learning of his might.

To weary ones who o'er the earth in sin and sadness roam,—
Bid them return to Christ, their Lord,
Bid them accept his blessed word, bid them come home."

What is going to be our trust for the New Year? Is it not that the love which has never deserted us shall come closer to us, because it finds us readier to receive it? Making us better, stronger, purer, nobler, more manly, more womanly, more fit for life; not because God loves us any more, but because we, with new openness, are more ready to receive Him into our lives?—*Phillips Brooks.*

In due time we will have the privilege of giving to our readers some portion at least of the remarkable addresses given at the Women's Meeting. Nothing for missionary information and careful review of the work accomplished by women, and awaiting to be done for women, could have been better prepared or delivered than the addresses of Wednesday night at (Emory Chapel.)—Pittsburg Convention.

1905.

The old year has passed forever beyond our reach, and as we stand upon the threshold of the New Year, it is well to ask ourselves wherein we can make this new year more effective for good than the one just closed. We stand upon heights today superior to any point occupied in the past, and it should be an inspiring thought, as we turn the bright, clean leaf and begin a new volume, that the entries may show many advances. It may not be necessary to make any new resolutions, but each day throughout the year perform the duty appointed.

"He liveth long who liveth well;
All else is being flung away.

He liveth longest who can tell
Of true things truly done each day."

Blessed indeed is it to feel that back of our poor human lives there is a divine hand and a divine purpose, and that there is something in our future to which the Lord of Hosts is pledged and will not fail to fulfill, and that we are responsible only for consecrating our lives to His service.

"Our Father, through the coming year
We know not what shall be;
But we would leave without a fear
Its ordering all to Thee."

—

After The Jubilee Meeting What?

The great Convention celebrating the half century of the Foreign mission work of the United Presbyterian Church is closed. The extensive preparation by the several committees has been most remarkably successful in realizing the plans and purposes for a good Convention. The history of the Foreign mission work of the United Presbyterian churchs in each of its fields was reviewed, not ostentatiously, but modestly, avoiding any self praise, yet with missionary ardor and enthusiasm becoming the occasion.

From the opening of this "Jubilee meeting" until its closing hour, each speaker led the preceding in thought and feeling to new and higher purposes, and each one carried the people forward with breathless silence, and so great was the attention given and inspiration imparted between audience and speaker that at its close when the "peer of missionary lecturers and writers," Rev. A. T. Pierson, thrilled the audience for more than one hour with graphic and stimulating facts and proofs of the "Supernatural in missions," it seemed that the climax of a supreme occasion was realized.

Dr. Pierson's words of tribute to our church where he pronounced this convention, celebrating its Foreign missionary enterprise, in comparison with many he had attended, not excepting the great Ecumenical Conference, as superior to any, and the denominational missionary exhibit the finest he had seen in his forty years of mission work, will be appreciated; yet not without realizing a more definite and a graver responsibility.

The audience was largely representatives from congregations. Ministers and wives had been particularly favored as delegates. The opportunities and obligations are seldom so large in a convention, and hereafter greater and more accurate knowledge of missions will be required of the church.

The women of the church have for years observed a season for special gifts. Often it has been said, by those having no part in it and therefore not a part of it, that the Thank-offering is an unnecessary demand upon the women of the church. No expression in all the bestowal of the church's gifts is attended with such definite, inspiring pleasure as this special giving at a special season of the year set apart for thank-offering. If it were not for this, not only a great sum of money would be lacking in the treasury of the Women's Board, but there would be a greater lacking yet in the hallowed privilege of expressing in this unostentatious way some of the joy of giving.

Suppose, now, that from this wonderful meeting a similar effort and an equal zeal and expression of love is added to the church's experience by that portion of its membership that has been passively thankful all these missionary years; what would be the result? Probably more missionaries and no deficit.

The expenditure of money necessary to such a meeting, or any representative gathering, can not be passed unremarked. The church has a right to its value received. If those who were favored in attending this Convention, and those who were chosen specially to represent the large congregations remaining at home, and they who were responsible for the interest awakened by their great and thoughtful preparation for this occasion, —if these, each one, will carry to the congregation and the individuals to whom they are responsible all there is due the

church, no more will then be heard the words: DEFICIT! RETRENCHMENT!

A more serious responsibility now rests upon the United Presbyterian Church, as she comes down from this mountain peak of information and inspiration to carry forward God's definite purpose and His supreme mission in the world

"He is sounding forth the trumpet
That shall never call retreat:
Oh be swift my soul to answer Him;
Be jubilant my feet
Our God is marching on!"

There are many in the church who will be interested in the following note from a pioneer missionary, Rev. John B. Crawford, and wife, Mary B. Crawford, who went into Syria as missionaries from the Associate Reformed Church in 1857, and are just now retiring from active labor.

BERUIT, SYRIA, Oct. 18, 1904.

Dear Editors of the Magazine;—For a good many years the editors of the Women's Missionary Magazine of the United Presbyterian Church have kindly sent me the Magazine. I have greatly enjoyed keeping in touch through it with the work of the women of our Church. . . . . My husband is now retired from active duty, and has but little strength for any sort of work, and we have given up our home in Damascus and have come here to be among our children and our grand children.

The work of your Women's Missionary Society seems wonderfully prosperous, and I trust the Lord will always be ready and willing to meet all your efforts with an abundant blessing.

With all good wishes, yours in Christian affection,

MARY B. CRAWFORD.

Miss E. J. Sloan.

Treasurer of the Women's Board and W. G. M. S.

With the exception of the death of Mrs. W. J. Reid, last June, no loss has come to the work of the Women's Board, and likewise to the Women's missionary societies, as the retiring of Miss E. J. Sloan from active work. For eighteen years Miss Sloan has been the trusted, efficient and interested Treasurer of all the money gathered from the Women's, Junior and Young Ladies' missionary societies of our church.

These funds have been steadily increasing during the eighteen years of Miss Sloan's official labors, and yet without the loss of one cent; and with the exactness and method of an experienced bookkeeper, she has done this work entirely free of any cost to the church, a very unusual and responsible service. Those accustomed to Miss Sloan's signature have often remarked upon its never varying neatness and care.

Miss Sloan has broken her health with this long confinement. We do not however write of her labors lessening the importance of her sister members of the Women's Board, yet the large responsibility and the exactingness of this office has been a strain upon Miss Sloan. There are other over-worked women on the Board and we fear further loss to the church, as possibly one after another of these experienced women may be required to relinquish her duties which are so freely, without compensation, given for its welfare.

Miss Sloan, in company with her two sisters, will be in the South this winter. For the multitude of friends and many Presbyterial Treasurers throughout the United Presbyterian Church the Magazine expresses deep regret for this necessity, and extends to Miss Sloan the most sincere love and gratitude for her faithful labors.

M. E. M.

Resignation of Miss E. J. Sloan.

The Board of Directors of the Women's General Missionary Society desires to express the regret felt by every member that the health of Miss Sloan and her expected, prolonged absence from home has made it necessary for her to resign as Treasurer of the Women's General Missionary Society.

We bear testimony to Miss Sloan's efficiency and faithfulness. The only

Treasurer we have had, it has been her privilege to have the funds committed to her care grow year by year from nothing, until over one hundred thousand dollars was handled by her during her last year of service. Courteous, careful and obliging in her relation to each member of the Board, faithful in attendance upon the

MISS E. J. SLOAN

meetings, agreeable in her personality, she is a friend, a counselor, a companion, much beloved.

Her resignation was accepted out of a sense of justice to her, hoping that a period of rest and freedom from responsibility may fully restore her health, and give to her and the Church yet many years for service as a member of the Board.

COMMITTEE.

Resignation of Mrs. R. S. Smith.

Mrs. R. S. Smith, on account of sickness in her family and other pressing duties, has felt called upon to resign from the Board, and also as Secretary of the Home for Missionaries' Children.

The resignation was accepted with regret; for none had known her but to love her. Her sunny disposition was always helpful, and the work and workers will miss a faithful, efficient member and friend.

COMMITTEE.

Important Notice.

At a recent conference of Freedmen's and Women's Boards it was agreed that Freedmen's Board is to have entire control of the second-hand clothing department. All correspondence concerning needy mission stations among Freedmen, and the destination of boxes and barrels of such clothing, should hereafter be addressed to the Corresponding Secretary of Freedmen's Board.

Who Next?

At the last meeting of W. M. S. of Westmoreland Presbytery, a member of our Presbyterial pledged one hundred dollars towards the support of a missionary if five others each pledged an equal amount. Since the meeting, one other woman has made a similar pledge. Who will be the next to respond and help in this good work? Any one desiring to have a part in this work will please send her name to the Corresponding Secretary, MRS. IDA G. DONALD, Haffey, Pa.

Prayer Calendar for January.

By MARGARET MCLAUGHREY.

JAN. 1-7.—*The Week of Prayer.* "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven."—Matt. 18:19.

> More things are wrought by prayer
> Than this world dreams of. . . . .
> For what are men better than sheep or goats
> That nourish a blind life within the brain,
> If knowing God, they lift not hands of prayer,
> Both for themselves and those who call them friend?
> For so the whole round earth is every way,
> Bound by gold chains about the feet of God."
>
> —*Tennyson.*

Pray that the kingdom of God may come on earth; that the visible Church may be filled with the Holy Spirit, rever

ence Christ as its only Head, and be instrumental in establishing the kingdom of God on earth; that all nations may walk humbly before God; that they may live in peace one with another and may abolish social, national, racial hatred and injustice; that Home and Foreign missions may prosper by the power of the Holy Spirit; that the home-land may be evangelized and Christ exalted as the world's Redeemer, and that *we ourselves* may do our part to provide the means; that the family may be revered, its rights defended and its duties fulfilled; that all who teach and all who learn may recognize that in Christ all truths consist; and that we may realize our individual responsibility for our nation's character and influence.

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JAN. 8-14. "He went out into a mountain to pray and continued all night in prayer to God. And when it was day He called unto Him His disciples."—Luke 6: 12, 13.

"And still what miracles of grace are wrought
In many a lonely chamber with shut door,
Where God our Father is in secret sought,
And shows Himself in mercy more and more.
Dim upper rooms with God's own glory thine
And souls are lifted to the life Divine."—*Selected.*

Pray that God's blessing may follow the Week of Prayer; that all may continue to pray that His kingdom may come, and that there may be such a reviving of the Spirit in the hearts of Christ's professed followers that they may have a passion for souls.

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JAN. 15-21. "Bear ye one another's burdens and so fulfill the law of Christ." —Gal. 6:2.

"Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ."—Eph. 5:20.

"If I can place only one little brick in the pavement of the Lord's pathway I will place it there, that the coming generations may walk thereon to the heavenly city."—Phillips Brooks.

Pray for God's blessing upon the United Presbyterian Church; that it may be filled with the Holy Spirit; that all its members may be bound together by the love of Christ and thus be fitted to be an instrument used by God in subduing the whole world to Himself.

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JAN. 22-29.—"And whether one member suffereth, all the members suffer with it; or one member is honored, all the members rejoice with it."—I Cor. 12:26.

"Behold, how good a thing it is,
And how becoming well,
Together such as brethern are,
In unity to dwell."—*Psalm* 133:1

Pray for Home missions: that God may send the Spirit to touch our hearts and cause us to realize our responsibility for the race that first possessed this land, for the race that our ancestors enslaved, for the hords of immigrants that are flooding this country, for the ignorant, the poor and the rich, who acknowledge no Saviour; that the time may soon come when righteousness shall prevail and the Son of God shall rule.

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JAN. 29—FEB. 4.—"And He shall speak peace unto the nations: and His dominion shall be from sea to sea, and from the river to the ends of the earth."—Zech. 9: 10. "Go ye therefore and make disciples of all the nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit."—Matt. 28:19.

"O Thou, by whom we come to God,
The Life, the Truth, the Way,
The path of prayer Thyself hast trod:
Lord teach us how to pray!"

Pray for Foreign missions: that the Gospel may be sent to all people who have it not; that Christian men and women may be ready to go, and those who remain at home may pray without ceasing and give without grudging.

A new society organized at Judson, Ind., sends the name of three subscribers.

Mrs. E. A. Nevin, Beaver, Pa., is an active and faithful missionary worker at the age of eighty-five.

DEPARTMENTS OF WORK.

THE DEPARTMENTS of Work under the care of the Women's General Missionary Society, for which the women of the church are made responsible, by order of the General Assembly, are as follows:

Foreign Missions.

EGYPT.

Martha J. McKown Hospital, Tanta.
Dispensary, Benha. Three physicians, (women.)
Girls' Boarding School, Luxor.
Eighteen missionaries, (women).
Native Helpers and Scholarships.

INDIA.

Memorial Hospital, Sialkot.
Dispensary, Pasrur.
Good Samaritan Hospital, Jhelum.
Dispensary, Behra. Two physicians (women).
Girls' Boarding School, Sialkot.
Thirty-three missionaries, (women).
Native Helpers and Scholarships.

The Foreign Department requires an average of five thousand dollars per month for the support of its work.

MRS. E. M. HILL,
Foreign Secretary,
5502 Margaretta St., Pittsburg, Pa.

Home Missions.

Salaries of Nine City Missionaries, (Women)
- Seattle, Washington,
- Spokane, Washington,
- Bellingham, Washington,
- Los Angeles, California,
- Bloomington, Indiana,
- Dayton, Ohio,
- Toledo, Ohio,
- Altoona, Pennsylvania,
- Portland, Oregon, (mute work.)

ITALIAN WORK.

One Minister, Woman Missionary — Pittsburg, Pa.

INDIAN WORK.

Entire Support of Indian Work
- Warm Springs, Agency Oregon — 1 Minister, 1 Doctor (man,) 1 Field Matron
- Tama, Iowa — 1 Doctor, (woman,) 1 Missionary (woman.)
- Simnasho, Oregon — 1 Minister.

Amount of money needed for Home and Indian Work (as above) over one thousand dollars per month.

MINISTERIAL RELIEF.

The amount of money needed varies as the number of emergency cases are reported.

MRS. H. C. CAMPBELL,
Secretary Home Missions and Ministerial Relief,
831 N St. Clair St., Pittsburg, Pa.

Freedmen.

Departments: Fifteen Sewing, Four Cooking.

Salaries:
- Sixteen Sewing Teachers,
- Four Cooking Teachers,
- Three Matrons,
- One Assistant Matron,
- One Bible Reader,
- One Supt. of Farm,
- One Supt. of Cooking at Knoxville, Tenn.

Maintenance of
- Vincent Hall, Chase City, Va.,
- Little Girls' Home, Knoxville, Tenn.,
- Parsonage, Miller's Ferry, Ala.,
- School Building, Athens, Tenn.,
- Teacher's Home, Camden, Ala.,
- Mary Carson Memorial (Girl's Dormitory,) Camden, Ala.,
- Girls' Dormitory, Miller's Ferry, Ala.,
- School Building, Prairie, Ala.,
- Supt's House and eleven tenant Houses on Farm, Prairie, Ala.

For the support of the Freedmen's Department, it requires on an average of over one thousand dollars per month.

MRS. J. B. HILL,
Freedmen's Secretary,
5630 Bartlett St., Pittsburg, Pa.

Parsonage Department.

(*Entire.*)

In this Department the money is given to weak mission congregations in form of loans at a low per cent., instead of donations, but it is none the less mission work.

Since 1889 seventy-one parsonages have been built in twelve states. As the demand for parsonages greatly increases from year to year, more liberal contributions should be designated for this Department of Women's Work.

MRS. G. W. MACDONALD,
Parsonage Secretary,
1421 Nixon St., Allegheny, Pa.

Important Questions.

How are the Departments of Work of the Women's General Missionary Society supported?

ANSWER.—All the Departments of Work must depend upon the contributions and Thank-Offerings of the women of the church, as the General Assembly, in assigning the work to the care of the Women's Board, makes no appropriation for it, as it does annually for the work of all other Boards.

Therefore, in order to prevent the crippling of the work of the Women's General Missionary Society, it is imperative that all missionary societies (Senior and Junior) refuse appeals for help outside the work classified in the above list.

MISS E. J. SLOAN,
Treasurer,
5150 Liberty Ave, Pittsburg, Pa.

Importance of the Thank-Offering Fund.

The mission work of the church, in all its departments, is made to rejoice over the fact that the Thank-Offering knows no latitude or longitude in its giving, but it seeks out the needs of every part of the work and extends a helping hand to all.

Every Mission Board of the church has had its burdens lightened through the Thank-Offering, enabling the Women's General Missionary Society, from year to year, to accept of new trusts at the hands of the General Assembly.

"Freely ye have received" (of mercies and blessings); freely give Thank-Offerings that others may receive.

MRS. MARY CLOKEY PORTER,
Thank-Offering Secretary.
(Business address) 920 Penn Ave.,
Pittsburg, Pa.

Year Unto Year.

"As year unto year is added,
God's promises seem more plain;
We follow a thread in fancy,
Then catch and lose it again.
But we see far on in the future
A rounded perfected bliss;
And what are the wayside shadows,
If the way but lead to this?"

Outlined Studies for 1905.

FEBRUARY—Japan; Its History. (Second Study of Dux Christus.)

MARCH—Our Native Americans.

APRIL—Japan; Its Religions. (H then.) (Third Study of Dux Christus.)

MAY—Egypt.

JUNE—Home Missions.

JULY—Japan; Modern Christian Missions. (Fourth Study of Dux Christus.)

AUGUST—Our Organized Work.

SEPTEMBER—Japan; Women's Work for Women. (Fifth Study in Dux Christus.)

OCTOBER—Freedmen's Missions.

NOVEMBER—Japan; Forces in the Conflict. (Sixth Study in Dux Christus.)

DECEMBER—India.

Thank-offering.

A Message to Missionary Societies—What We See.

A Plea for New Members.

It is an inspiration to come into close touch with the good women who are busy "about their Master's business," and we have many in our United Presbyterian church. Looking beyond them, what do we see? Three classes of people that sadden the heart.

In the first class we see thousands upon thousands made in the image of God crowding down the broad road to destruction with their backs turned toward heaven, and but few hands stretched out to save them ere it be too late. These our fellow beings are of the great heathen nations who know not they are lost in sin and have never heard of a Saviour having been provided for them.

The second class we see passing by is the multitude of those who have heard of the Saviour, but who heedlessly hasten on, day after day nearer their Christless graves without a seeming thought of their own souls in the hereafter. They have heard the oft repeated cries of warning, but they heed them not.

In the third class we see the careless and indifferent members of our congregations, and sorrowfully we say, "Their name is Legion." They are enrolled as followers of Christ, but many of them live too close to the border line of the world to hear the voice of the Master saying, "Go ye into all the world and preach the gospel to every creature." They selfishly enjoy the precious privileges of the gospel and are content with the hope of being saved themselves, without an anxious thought for the souls of others.

As Christian workers, you who are active in the societies are no ,doubt zealously working and praying for the first two classes. You are busy; yea, many of you devoting most of your time and strength and means toward bringing the heathen and unbelievers to a knowledge of Christ as their Saviour. But what are you doing to stir up the women whom you meet socially, and with whom you sit at the Lord's table, to bring them into active service for our Lord?

Are you praying daily that their eyes may be opened to know God's will concerning them, and for grace to enable them to do His will? Are you inviting them personally and perseveringly to attend your monthly missionary meetings? Do you give them some part on your programs after they do attend? Are you planning wisely and well to bring your new members into touch with and, under the influence of, our missionaries during their visits in the home-land? Are you giving them helpful literature on the wonderful results of mission work throughout the world? Are you organizing United Study Classes to interest them in the great spiritual needs of the world and thus trying to make these a stepping stone to a more consecrated service for our Master?

Or are you *content* with having merely one third of the women in your congregation actively at work for the extension of Christ's kingdom while the two thirds who are sitting at ease in Zion are exposed to the fearful woes God has pronounced against all such?

My earnest message to you for the New Year is: Aim to have every woman whose name is on your church roll an active worker and contributor to your Missionary Society, and a regular, systematic giver of Thank-Offering; and persevere through earnest personal efforts and prayer until your high aim will be reach-

ed.

When that day of consecration dawns upon Zion, which includes the time and the talents and means of every Christian, then will that glorious day appear when the knowledge of "the glory of the Lord shall cover the earth even as the waters cover the sea."

Hopefully Yours,

(MRS.) MARY CLOKEY PORTER.

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Good News!

The first Thank-Offering reported for the coming year is from Argyle congregation (Rev. H. H. Crawford, pastor,) and amounts to the goodly *sum* of $102.67 *almost double* the amount reported in the July Minutes of the Women's General Missionary Society for last year. Seven dollars and sixty-four cents of this amount came from the Juniors.

We trust this will prove an incentive to many other societies and that our Thank-Offering for 1905 will far exceed any ever yet given, *as the work demands.*

Thank-Offering Secretary.

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Thank-offering Supplies.

Senior and Junior boxes free. Postage per doz. (with leaflets) 7 cents.

Senior and Junior envelopes free. Postage per dozen 1 cent. With leaflets 2 cents.

LEAFLETS.

"An Open Door." Free with Senior envelopes and boxes. Postage per dozen 2 cents.

Our Thank-offering; Fifteen Years' Review. Single copy 3c; per dozen 30c.

Thank-offering Question Box Opened. Free, postage per dozen 2c.

What a Child's Penny Did in Saving Souls. Free with Junior boxes. Postage per doz. 2c.

SCRIPTURE RESPONSIVE SERVICE.

1. God's Gift—Our Gratitude. (with Psalms in full.) Per dozen 15c; per hundred 50c. Free to mission churches.

2. Songs of Thanksgiving. (with Psalms in full.) Per dozen 15; per hundred 50c. Free to mission churches.

3. Worship in Thanksgiving. Per dozen 15c; per hundred 75c.

Book of Recitations for Juniors and Little Light Bearers. (64 pages) Per copy 10c.

Order of MRS. MARY CLOKEY PORTER, Care of J. J. PORTER & Co., 920 PENN AVENUE, PITTSBURG, PA.

Sending all orders for supplies at one time will save both labor and expense.

On account of pressure of other business, two days of each week *only* can be given to filling orders for supplies; hence societies are urged to send orders in time, as it may not always be possible to fill orders by "return mail."

Arrangements have been made whereby supplies can often be sent at less expense by express than by mail; therefore inquiry should be made at express offices if goods are not promptly received by mail.

Foreign News Budget.

Egypt.

Miss Carrie M. Buchanan writes interestingly from Luxor:

DEAR READERS OF THE BUDGET:—Tobiah and Sanballat are still living and thriving in Egypt. We may have no Nehemiah at Luxor; surely none wish his wisdom and strength, but we are, at any rate trying to go right on and build up the walls of Jerusalem in spite of opposition. This time the opposition came from an unexpected source.

There is a town on the river quite off from "everywhere," which has a large population and yet has no school and no evangelist, and nothing is being done to save the souls of the hundreds of men and women, boys and girls living there. We thought it would be a good thing to visit this town for one day, go into as many homes as possible and bring some girls back with us for our Girls' Boarding School. We started early one morning and went by train to a town near

by, and then in company with one of the native pastors, ferried over the river and upon arriving at the village, went to the home of the postmaster, who graduated from Assiout college in the early days when Dr. Hogg was in charge. His good little wife was one of Miss McKowns pupils. We were nicely entertained, though the home was very humble and it was quite evident there was not much in bank to draw from. The postmaster went with us and we visited a number of homes, and found two nice little girls ready to return with us to our school, and received the promise from seven others that they would come the following week.

We noticed that a Coptic priest followed us all the day and entered every house just after we left it; also that he was at the ferry in the evening when we were ready to return. But we thought little of it until a week had rolled by and none of the seven girls who were promised came to the school. Still as Egyptians are slow in keeping promises we did not give the matter much thought until a second week had gone by and then we wrote to the post-master and he gave us the explanation. He said that when the Coptic priest entered the homes just after us he told the people they would be accursed if they sent their children to our Christian (Protestant) school and none of them *dared* keep their promise after that. On the following Sabbath also he proclaimed from his pulpit—if it can be so called—that it was much to be regretted that the wolves had come among them and carried off two of their lambs, yet if the people would be diligent they would soon get these lambs back again into the fold.

Then he set about "being diligent," and by a most skillful and really interesting system of lies he succeeded in getting one of the little girls away this week, and unless we are a little wiser than we have been he will get the other. One of his beautifully well rounded stories which he is spreading in the town is this—that we imprisoned the little girl for three days without food or drink, and that for a small offense.

We wonder when the people will be delivered from the bondage of such ignorance and from the power of such men who are daily bringing reproach upon the name of our blessed Master.

An unsigned letter from Medinel-el Fayoum contains matter of interest that may be interpreted aright:

On the first Friday afternoon of October we enjoyed our first missionary society meeting of this school year. It is an inspiring sight to see a church half full of girls met for praise and prayer. All the school girls attend whether they are members or not,—so our number would far exceed your average meeting at home. Our subject was, "The purpose of our missionary society;—Have we accomplished it in the past, and how are we going to do so this year?" Some of the visible results of the meeting were:

Forty members on our new roll (we make a new roll at the beginning of each school year.) Two of our girls from the first class offered to go to the Sudan as teachers. They did not realize just all that implied, but they spoke from willing hearts and were very much in earnest. Their offering amounted to $1.45. This is worthy of comment. I wish that the boys and girls at home could have but a peep into most of the homes from which these children come. I wish they could realize what it actually means to these little lives to have no true home training from father or mother, for then they would decide that such an offering is only possible because the love of God is moving their little hearts to give.

Two thirds of their offerings this year is to go toward the Girls' School on the Sobat, and the other third to America to help the Juniors in building the school-house for the Indians at Tama, Iowa.

Miss Lizzie Coventry, writing from Mansoura, says:

Miss Ferrier and I have just come home from our missionary meeting, which is held the first Friday of every month instead of the woman's prayer-meeting which meets on other Fridays and is conducted by the pastor. There were twenty-eight girls and eight women, including ourselves, present. We find it almost impossible to get the few women of our church to attend week-day meetings (but that difficulty is not met with in Egypt only.)

The girls seemed very much interested and did well on the program. Some Greek girls who do not know Arabic recited very nicely in English and a number of the girls sang a Psalm in English. The offering amounted to twenty piasters ($1.)

During the last few months the little church here has lost its pastor, as he accepted a call to the church in Alexandria. We now have stated supplies, but hope ere long the people may decide to call a pastor to take charge of the work.

In August our only elder was taken from us by death. We feel that this is a great loss to us all. He had been in the church for many years, and was always faithful and true to his trust. We miss him very much as a friend and counsellor, but our loss is his gain.

Remember us and our work in Mansoura in your prayers.

From Zagazig Miss Anna M. McConaughy writes pathetically of the treatment of children:

One morning recently Mrs. Hart and I visited a poor family, the husband being a member of our church. They were very glad to see us, giving us a most hearty welcome and entertaining us the very best they could. The house was made of mud and over the earthen floor was spread a mat on which we were invited to seat ourselves. We had happened to come on bake-day. There was not, however, much resemblance to a bake-day at home. The dough was made into flat loaves, and it was amusing to me, to see the way the woman threw the loaf up and down, slapping and pinching it into a still flatter shape, just before she put it into the mud oven in the corner. I am sure none of you ever baked bread in an oven like this one. Then we were invited to partake of the new bread, with some cheese added. We ate what we could, and then Mrs. Hart read some Scripture and explained it to the five or six women who listened most attentively, asking questions and making comments.

This was not my first visit to this home. Last spring they had a child a year and a half old to die, and I attended the funeral with Mr. and Mrs. Hart. It was such a pitiable case. The women of the household are so very ignorant and superstitious, they relied on charms to make the child well instead of giving it the proper nourishment and attention. One

thing which they did seemed so cruel. They took the poor, sick baby out to a cemetery, put it in an old tomb, then went away and left it for several hours. When they returned the child had sobbed itself to sleep. This was done because the mother believed it was a "charm" which would cure the child, and done too without the father's knowledge or consent.

Another place we visited recently, there was a nice baby, but *so dirty*! The mother told us she had had a child which she kept clean, but it died. So she was going to let this one stay dirty. Poor little ones! How so many of them manage to survive the filth and sickness therefrom is a wonder. Parents, Copts and Moslems alike are so afraid of "the evil eye," that we scarcely ever dare to say nice things about a child.

We are all glad that Mrs. Hart's health is improved, though she is not yet as well as we could wish.

It has been a great pleasure to have with us one of our new missionaries, Miss Alda B. Atchison. We have had but one Bible woman at work this month, as the one who was sick has not yet returned. It has been my privilege to accompany Sit Noor sometimes and the study of the native homes and their inmates is most interesting.

Miss Minnehaha Finney, writing from Alexandria, gives good reasons why they should have a home of their own for the school.

Our house for the Girls' School in Moharrem Bay is a rented building. The landlady is not the sweetest tempered person in the world, and she makes life rather miserable for us sometimes. One of her fancies is to spend the summer in the school rooms without our leave or license. The last day of school before our summer vacation, just after I with the teachers and several of the larger girls had spent some hours in the heat of the forenoon making everything pretty for our last day exercises in the afternoon, who should appear upon the scene at the garden gate, with a wagon load of bag and baggage, together with kit, cat, kith and kin, but our landlady from Cairo, to take possession of the school-rooms for the summer. "If they had only come the next day," we all exclaimed. Wasn't the house hers, she volubly contended, when we challenged her right to come in on us so unceremoniously, and couldn't she stay there if she wanted to!

She stayed. Of course they left before school began two months later, but left things in a mess, the clean wood floor hopelessly stained with grease and fruit, window panes broken, book and hooks from the cloak room stolen.

You may wonder why I relate this little experience. I only want to let you know some of the reasons why we shall rejoice when we get a house of our own for the school.

India.

We have a trio of letters from Pathankot. The first is from Miss Mary Dawson, telling a sad story of the plague.

Now the plague has started, the work threatens to suffer a great deal; the people are fleeing from the City and trying to find accommodation in other houses and gardens. Some are even leaving the station for fear of this awful disease. So many poor people are daily dying from it, and every day we hear of fresh cases of sickness and sorrow among our poor women. It seems to make it so much harder to listen to their sufferings when we feel our utter helplessness, for there is no cure for the plague, yet what is sadder still, there is no hope we can hold out to the people of their ever meeting their loved ones again. Our earnest desire is that they will believe on the Lord Jesus Christ and be saved.

It is sad to see how very, very hard this pestilence is making the people. The other day when I was on my way to a "zenana," I saw a little group of women talking and I walked up to them hoping I could speak a few words, but just as soon as I began they said, "O do not speak to us about God, for we do not want to hear about Him. He has sent the plague here in our midst, and will not even take it away, so what do we want to hear about Him for now? And with this they walked away showing the hardness of their hearts, by the hard, set expression of their faces.

The second is from Miss Mary J. Campbell:

I visited a Mohammedan woman the other day who has been living alone for many years. In her youth she became the second wife of a man, who quickly discarded her for number three.

Life has not been easy for the poor woman. Her religion, which allows so much cruelty to be perpetrated on women, is most dear to her and most loyally does she defend its teachings when I go to her with the Gospel message. On this day she was entertaining two fortune tellers in her humble abode as we entered.

I talked to the three. The first topic discussed was the plague, which has made its third visit to our town.

"I wish it would come and take me," said the woman, "I would welcome it as a mother does her son, but death is not for me; it always passes by."

I asked her if she felt ready to die. With no uncertain sound she said, "Of course I do. All I need do is say the Kalma (Mohammedan creed.) God is one and Mohomed is his prophet. Our religion is *the only one* and because it is true God must save us. All who believe on the prophet have a right to say what they please to God." She then gave some examples of what might be said, but these I would not dare to put on paper. It was awful to listen to the blasphemy. I could not let it pass by lightly and gave her a serious talk and told her what a terrible sin it is to speak thus of the Holy One.

Our people have no idea of what sin is. They have very little fear of its consequences. How they need your prayers.

Thirdly, Miss Laura Cleland gives some graphic touches of domestic life in India.

This morning for the first time I went out into the real mission work. Before going to the hills last spring, Miss Jameson and I went out a few times with Miss Campbell, but we felt that we were only onlookers. Today, however, I felt that it was really my work even though I did no more than when I was out before. As our study during the past year has been only in the Urdu, and as these people do not understand it, we are not able to talk to them much yet but will have to wait until we learn a little Punjabi.

I went out with Miss Dawson and we visited a number of houses and found several women. This is the

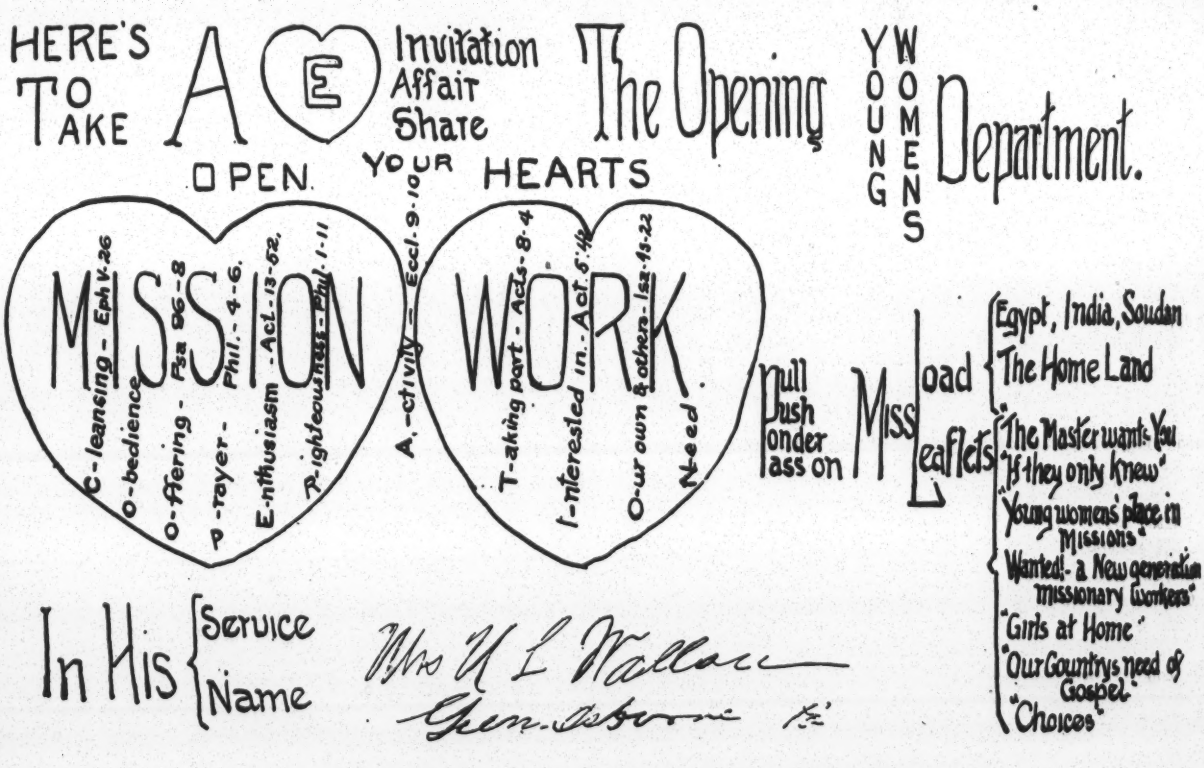
time of the gathering of the cotton and some of the women are away all day in the fields picking the cotton. One woman whom we visited was seated on the ground separating the seed from the cotton by means of a little machine turned by hand.

At the first house which we visited the women seemed to hear everything that was said, but appeared to be much more interested in the baby boy than they were in us or our message. But at the next house the woman, who was lying sick in bed, got up and sat listening very attentively as long as we stayed.

At the third place we did not stay very long, for the wife was cooking the breakfast and with a crowd of hungry children waiting for something to eat, she could not well listen. Nor did I feel disposed to stay long, for a cow stood shaking its head threateningly at us. It was little more than arm's length distant and still had some rope and we were about as far away as we could get in the little court. The women and children were evidently very much afraid of it and they calmly informed me that it often attacks people. This did not add much to our peace of mind and I was quite willing to make the call short. The goats, though, were quite friendly and at one place they flocked around our feet and under the bed on which we were sitting.

We went into one or two places where our welcome was not very hearty, but the people seemed to enjoy our visit though they had not been very glad to see us. To two places we were refused admittance; to one because the woman was sick and told us we had better not go in; and to the other because we evidently were not wanted. Some of the women listened eagerly and some indifferently; some seemed glad to see us and others did not. And so ended the first day.

Young People's Department.



A Picture Letter by Mrs. N. L. Wallace.

A Dream.

BY O. C.

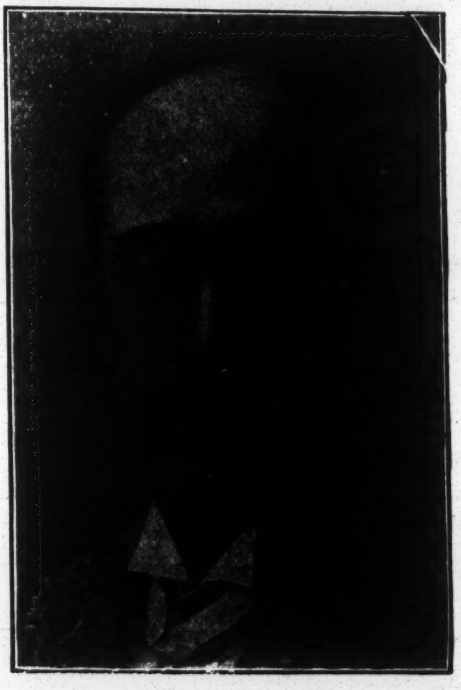
I was very tired after a busy day, which had ended in a party at Mrs. Smith's, which I had attended with much pleasure and instruction, and as I lay down at night, kept on thinking of our sister in Japan. I wondered how she, as tired as I was, could rest on her bed, made of a comfort on the floor, and a board for a pillow, with a round place cut for the neck to rest on, no support being offered for her head at all, because nothing must touch her hair to disarrange it. A bar-

ber's visit is expensive and she can not afford to have him come oftener than once or twice a week. I was so glad I had a comfortable bed and good soft pillows, so that I could roll and toss my head as much as I wished. So thinking of Mrs. Smith's party and of the Japanese, I fell asleep.

That night I dreamed that everything was so strange at Mrs. Smith's party. When I was ready to start from home instead of finding at the door the old horse I always drive, there was a huge, old-fashioned, baby carriage, with a pair of shafts just wide enough for a man to stand between, and with two buggy-wheels. The man in the shafts wore a long, loose shirt and tights; with something on his head that looked like my butter-bowl up side-down. But I said nothing and away we went. When we came in sight of Mrs. Smith's I saw they had been remodeling the house, but to my mind had not improved it. Now it was a big square frame building of two stories, with a dark tile roof, a narrow porch about two feet from the ground surrounding the house. While I was wondering at the change, we arrived at the porch. I looked in vain for the door. In a moment the wall slid away and a little maid motioned to my shoe. Seeing a number of shoes and sandals on the porch and not wanting any one to think my hosiery was not in condition to display, I took off my shoes too. The little maid bows on her hands and knees to the floor, bidding me enter. After being led to the parlor, strange to say, at the back part of the house, I was met by Mrs. Smith, but instead of taking my hand, she bowed like the maid, touching the floor with her head three times, and going ..... each time. So I bumped my head and went ..... As other guests were arriving I made room for them and looked around to set down on a chair. Not a chair or lounge was in sight. Of all the empty houses I ever saw this one took the lead. When in Rome do as Rome does; so I determined to watch how others did. The floor had heavy mats three feet wide and 6 feet long, very thick and bound with black cloth. These were fitted together, covering the entire floor.

I soon discovered there was no grate or stove, and it was a cool day; but there was in one corner a brass-lined box filled with ashes. In the center was a little charcoal burning. Mrs. Smith called it a hi-bi-chez. I began to feel very tired, for I had worked hard before I started, so when I saw some ladies sit down on the floor tailor fashion, I did so too, but it was very crampy and uncomfortable. When I saw that the floor was clean enough to sit on, I considered if it would not be a wise plan to adopt (at home) leaving shoes at the door. It would save carrying in so much mud.

When I first went in I noticed how queerly Mrs. S. was dressed. She had on a flowing robe, extending from her neck to her feet. This was folded across the body in front and fastened at the waist by a sash one-halt yard wide, with a great bow at the back. I noticed in how pigeon-toed a style she walked to keep from pulling her dress apart in front



HON. T. ANDO, President of the National Temperance League of Japan.

(This picture, for which we are indebted to the Missionary Review, came too late to appear with The Temperance Movement.)

The sleeves were great big ones, gathered in at the wrist and she used them for pockets. Capacious ones too, they made. I also wished we could all adopt some plan like that, so that we could have pockets. On her feet was a kind of mitten-sock, that is, a stocking with a separate place for the great toe. I noticed too that each lady was dressed in the same manner.

I said to a guest near me, "I wonder what will be worn this fall?" She looked at me astonished. "I mean what new clothes will we need?" Very much offended, she replied, "Indeed I will not need any. I had enough when I was married forty years ago to last me for many

(Continued on page 195.)

Treasurer's Report for the Months of October and November, 1904.

It is desired that all money should be in form of even dollars except on Parsonage Loans.

PRESBYTERIAL.	Foreign Schools.	Med & For Missions.	Foreign Salaries	Home Missions	Indian Missions	Freedm'ns Missions	Lois Reed M'ClureFd	Junior Special	Parsonage	Ch'rch Ext	Minister'l Relief	Inter'st on Parsonage Loans	Received on Loan Investments	Contingt Fund	Home for Missionr'y Children	Women's Asso. Work: Orph'n Home	Women's Asso. Work: Mem'l Hospital	Women's Asso. Work: Home for Aged People	Junior Life Members'p	Legacies	TOTAL.
Allegheny	20 00	20 00	382 00	107 00	30 00	140 00			6 00		16 00										721 00
Argyle	25 00	5 00		10 00		5 00		20 00								7 00	7 00	7 00			86 00
Arkansas Valley		10 00	59 00	2 00																	71 00
Beaver Valley		45 00		40 00	15 00	25 00			15 00		5 00					30 00					175 00
Boston		20 00			5 00	18 00									5 00						48 00
Cedar Rapids		19 00	63 00	18 00	19 00	18 00		7 00													144 00
Chicago		31 00		16 00		16 00			2 00			88 80	79 00			5 00					237 80
College Springs	25 00	27 00	215 00	40 00	12 00	25 00	4 00	1 00	5 00		2 00										366 00
Colorado												66 60									66 60
Concordia		5 00									4 00										9 00
Delaware		14 00		8 00												3 00	3 00	4 00			32 00
Des Moines												33 30									33 30
Detroit	5 00			11 00																	16 00
Garnet			19 00			14 00															33 00
Illinois Central		10 00																			10 00
Illinois Southern		23 00	55 00	29 00	5 00	5 00			5 00			133 20									255 20
Iowa Northwestern		5 00		5 00	6 00							175 00									191 00
Kansas City			40 00	5 00								244 00									289 00
Keokuk		3 15	219 50																		222 65
Lake				5 00		27 36															32 36
LeClaire	17 00	21 25																			38 25
Mercer		64 00	112 00	10 00				5 00	10 00							13 00					214 00
Monmouth			79 00					10 00											10 00		99 00
Monongahela		40 00	1286 00	370 00	15 00	155 00	29 00	39 00	25 00		10 00	66 00	40 00			81 00	6 00	50 00			2212 00
Muskingum	25 00	15 00	111 00	11 00				7 00													169 00
New York		15 00																			15 00
Ohio First		12 00	125 00	18 00		22 00					14 00										191 00
Omaha		4 00		32 00								105 24									141 24
Oregon			31 00	16 00																	47 00
Pawnee		73 25		24 00		15 00															112 25
Philadelphia	23 00		250 00	5 00	15 00							250 00	25 00								568 00
Pittsburg	35 00																				35 00
Princeton	5 00			3 00		3 00															11 00
Puget Sound		28 00	12 50	6 00		7 50						185 57						2 00			241 57
San Francisco		15 00																			15 00
Sidney		40 50	10 00	22 50	4 00	23 00		3 00				306 15									409 15
Steubenville	18 00	5 00		17 00		10 00		4 00	12 00	5 00						5 00					76 00
Vermont		56 00				25 00															81 00
Westmoreland												63 83									63 83
Wheeling	24 64	64 00		74 00		15 00			15 00		20 00										212 00
Wisconsin		20 00						5 00								20 00					25 00
Xenia			73 00	65 00		30 00								164 38							188 00
Interest on Balance																					164 38
A Friend, Detroit, Mich	50 00	50 00																			100 00

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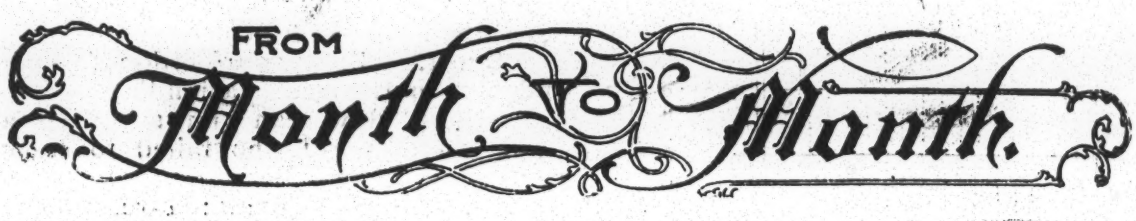
tea. The rice was brought in to us in a big round wooden box about the size of a peck measure and set in the middle of the room. Some of the guests poured their tea into their rice. It was offered to us again and again. Mrs S. seemed to think if we had plenty of rice we would not go home hungry.

The walls of the room were all of bamboo frame work with litt.e paper panes. I counted sixty in one wall. We could not see out nor could any one look in, only as the wall was pulled away. As I was looking I saw a wet finger touch the paper and silently make a hole where the children took turns peeping in. As soon as dinner was over we all started to get ready to go home. But O, the bowing and bumping of heads and the ....until the last was off.

Then the old-fashioned baby carriage, to which I have alluded and which I learned was called a "jinrikasha," drove up, or rather walked up, and I was soon on my way home; but the man in the shafts, either because he had imbibed too much "sake," or was in a hurry to complete his task, went so fast that in making a sharp turn, I was thrown out, though I could not have been hurt very much had I fallen to the ground, as it was done so softly. I was glad, however, to awaken that very moment, yet pleased with the vivid reality and instructiveness of the scenes which the "unsubstantial fabric of my dream' had given me.



Board of Directors.

Nov. 15th Board met and was opened promptly on time by 1st Vice President, Miss E. D. Brown, who conducted devotional exercises, prayer being offered by Mrs. J. B. Hill.

Freedmen's Secretary reported a letter trom Athens thanking the Board for furnishings, which amounted to $35. Dr. Moore also acknowledged receipt of range, which had proved very satisfactory. Reports received from Riceville, Cleveland, Knoxville, Athens, Bluestone and Miller's Ferry for October. A new missionary organization at Athens was reported by Miss Hattie E. McKelden.

The balance of loan due Twelfth Allegheny was ordered sent at earliest date possible.

Seventh Chicago reported having gone out of existence and the matter of repayment of loan was being looked after.

Secretary of Ministerial Relief had disbursed $100.

Northern Indiana Presbyterial reported that Field Secretary Mrs. Alter had addressed societies in that presbyterial.

Dr. Murch was present for a time and gave the Board much information in regard to the work in Egypt.

Most of this meeting was taken up with regular routine work of the different departments.

The regular December meeting was postponed on account of the Foreign Mission Semi-Centennial celebration, a called meeting being held Saturday p. m. Dec. 10th.

Treasurer reported for October receipts, disbursements and balances in the different departments as follows: total receipts, $5,328.31; disbursements, $18.385.96.

Miss Sloan tendered her resignation as Treasurer, which was accepted with deep regret.

A bequest of $500 was received from Miss Susan G. Van Buren, late of Martin, Mich., and a life membership, $25.00, from Mrs. S. M. Campbell, of Wagoner Place, St. Louis, Mo.

Treasurer's receipts for November were $4,680.67, and disbursements $12,807.05.

Rev. Caldwell and Rev. Crowe, of India, were present and told of work in that field.

Mrs. R. S. Smith, Secretary of Home for Missionaries' children, resigned as member of the Board; and her resignation was accepted with regret.

Field Secretary, Mrs. Alter, was present; had been working since October in Indiana and Ohio and made 24 addresses.

Board adjourned to meet Dec. 13th.

MRS. SAMUEL YOURD, Sec.

"THE PASSING INDIAN."

Warm Springs, Oregon.